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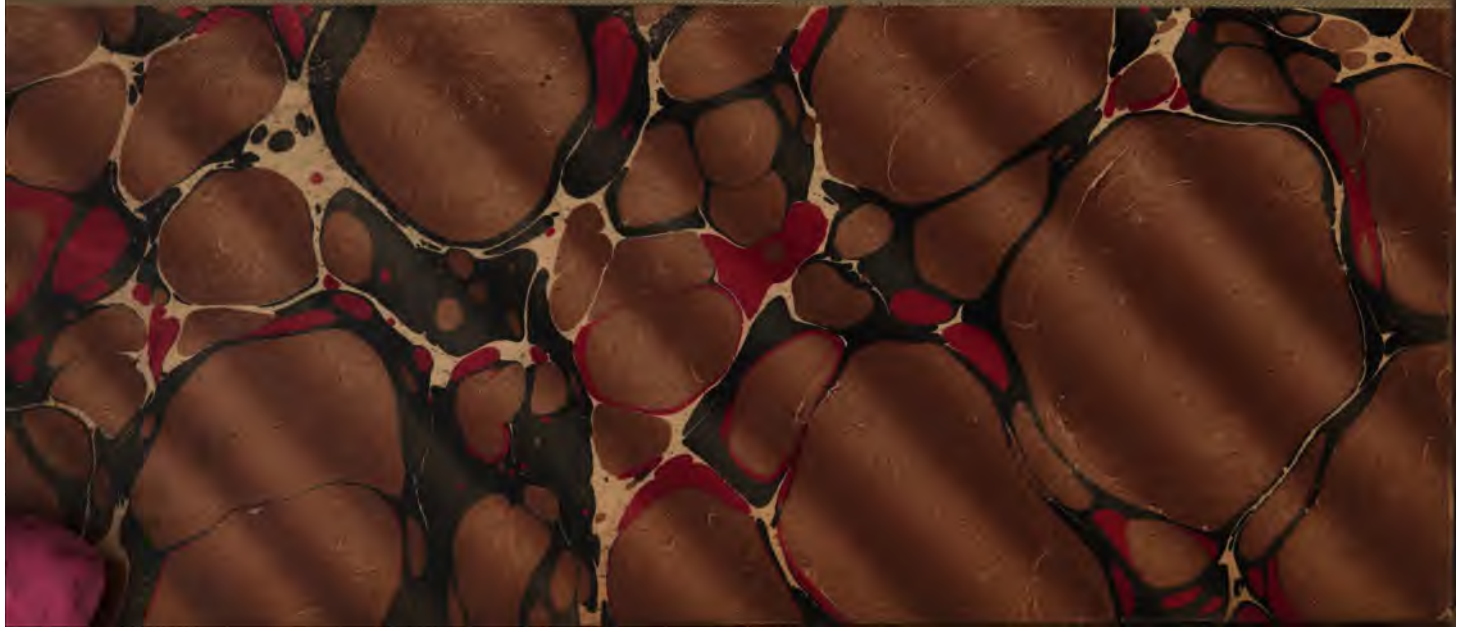

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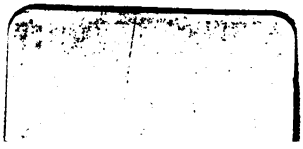

MEMORIALS

CONCERNING

DECEASED FRIENDS:

MEMBERS OF

THE YEARLY MEETING

OF

PHILADELPHIA.

PHILADELPHIA:
FRIENDS' BOOKSTORE, NO. 84 MULBERRY STREET.

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MEMORIALS

CONCERNING

DECEASED FRIENDS.

A Testimony of Falls Monthly Meeting, in Bucks County, Pennsylvania, concerning our friend CHRISTOPHER HEALY.

WHEN those are removed from among us who have been called and qualified by the Great Head to fill conspicuous places in His Church, and who, through the obedience of faith, have endured to the end, and laid down their heads in peace, we believe it profitable that the lives of such be recorded, that posterity may be benefited, and the efficacy of Divine Grace exalted. Being sensible that our dear friend was of that number, we feel engaged to preserve a Memorial concerning him—he having been a member of this meeting for more than thirty years.

He was born at East Greenwich in the State of Rhode Island, the 8th day of the Tenth month, in the year 1773. His parents, at that time and for many years after, were not in con-

nection with Friends, and did not sufficiently see the necessity of duly restraining their son, but allowed him to participate in many of the customary but hurtful amusements of the day, of which he was fond, and partook of their dissipating effects.

In his Memorandums he says; "Before I was eleven years old, I often felt the judgment of the Lord upon me for disobedience to the secret intimations of grace and truth, manifested in my heart; which light did teach me what I should do, and what I should leave undone; and when I felt the judgment of God in my heart for sin and disobedience, I promised amendment of life.

"About the fourteenth year of my age I first heard of the People called Quakers, and had an opportunity of reading Sewell's History, which set forth how patiently they gave up their lives for Christ Jesus's sake, their ever living Redeemer. These affecting circumstances made a deep impression on my mind in those days, and I desired to be like unto them."

"About this time I had many solitary walks both by night and by day, wherein I saw my situation, and was clearly convinced by the divine light in my heart, that I was a daily transgressor, and that if I continued therein my portion would be with the miserable; and I often

renewed my former promise of amendment of life; but not getting to the true watch tower, I was easily led astray by the enemy of my soul; but after renewing my covenant with my merciful Lord, I often had great peace of mind.

"In the sixteenth year of my age, I was very much awakened to my lost and undone condition, and fervently besought the Lord to look down upon me, and help me; and in this distress of mind I promised to obey Him in all his requirings, however in the cross; and was soon made sensible it was my duty to use the plain Scripture language, and to have my clothes made plain; and expecting to be derided on these accounts, it greatly humbled me; but He who made me sensible of my duty, strengthened me to perform the same, in which I found great inward peace, and He enabled me to bless His holy name.

"About the nineteenth year of my age I requested to be received into membership with Friends; which, after the usual proceeding in such cases, was granted; and I felt favoured that my lot was cast among a people whom the Lord had raised up, to show forth His praise, and found a necessity laid upon me to become a diligent attender of meetings, both for worship and discipline."

At a later period he says; "I often sought

the Lord, when alone, for his counsel, and He was graciously pleased to manifest His will to me, and made me sensible that if I was faithful to divine manifestation in my own mind, I should be called to declare to others what the Lord had done for me."

As he submitted to the baptism of the Holy Ghost and fire, and endured the turning and overturning of the Lord's hand upon him, he was called to declare to others the way of life and salvation, and how the Lord by his mighty power had delivered his life from the destroyer and his soul from the pit. His first public appearance was in the twenty-eighth year of his age, at the lower meeting, South Kingstown.

To use his own language; "I was led again and again into Jordan, yea, to the very bottom thereof, and as I endured the judgments of the Lord, I was enabled to bring up stones of memorial from thence."

Much of his time for a number of years, when at home, was spent in teaching school. Having many children under his care, he was concerned for their spiritual welfare, as well as for their advancement in the necessary branches of school learning.

Being in good measure brought into obedience unto, and made passive in the hand of the heavenly Potter, he grew in grace, and in

the knowledge of our Lord and Saviour Jesus Christ, and was called to travel abroad in His work and service in the Churches, wherein he visited most of the meetings on this continent. In the year 1831, with the concurrence of his Friends, he embarked on a religious visit to Friends in Great Britain and Ireland, wherein he laboured about a year, being much given up to spend and be spent for the increase and spread of the kingdom of his dear Redeemer.

In two of his journeys on this continent, he was drawn in the love of the gospel, to have meetings among those down-trodden and injured people, remnants of some of the tribes of the Aborigines of this country; and also with the slave-holders and slaves in some of the Southern States; in the accomplishment of which he says, "peace of mind was afforded in an eminent degree."

Being made a minister according to the gift of the grace of God given unto him by "the effectual working of His power," he studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth.

As a watchman on the walls of our Zion, he was enabled to detect doctrines brought in by false brethren, and to warn the flock against

their reception, bearing an uncompromising testimony against them, and was a faithful and zealous advocate for the doctrines of primitive Christianity in their fulness, as revived and upheld by our early predecessors in profession.

Knowing, from living experience, that the kingdom of the Redeemer of men is not of this world, his heart was often engaged to counsel others to beware of its language, its customs, fashions, follies, and delusive pleasures, and to bring them into the practice of primitive simplicity and plainness.

He was an encourager of others in the attendance of religious meetings, both by precept and example, being diligent therein himself; and was zealously concerned for the maintenance of good order and discipline in the Church.

On the 8th day of the Fourth month, 1851, he was taken ill with his last sickness, which continued upwards of five weeks, during which time he uttered many weighty expressions, and gave comfortable evidence that the Captain of his Salvation did not forsake him in this last dispensation, but did support and sustain his soul in a very consolatory manner. A few of his expressions may suffice to show the peaceful evidence granted him.

On the 22d of the Fourth month he said; "Oh, if I can but have patience and pass away! I do not think I see any thing in my way; all seems well. What a favour to be an inhabitant of that city, that needeth not the light of the sun, nor of the moon, to shine in it, for the glory of the Lord doth lighten it, and the Lamb is the light thereof."

Again, on the 25th: "What a consolation it is to me that I can say at such a time as this, that I feel no condemnation; every thing looks pleasant; yes, as clear and as bright as the light. I have that hope which is as an anchor to the soul, both sure and steadfast, and entereth into that within the vail, whither our Forerunner has gone."

On the 6th of the Fifth month he expressed thus: "Oh Lord, thou art good and kind to thy truly exercised children; thou hast been my stay and staff through my pilgrimage, and continues to be, to the latest period of my life."

Throughout the progress of his indisposition, he was remarkably preserved in a comfortable, waiting state, as far as related to the things which belonged to his own peace, but his mind was much exercised on account of others. He travailed abundantly in spirit for the prosperity of Zion. The welfare of our Society seemed almost constantly to be mingled with his best

feelings, and his fervent intercessions often arose to the Father of Mercies, that it might be preserved upon its original foundation, and that He would spare his people, and give not his heritage to reproach.

As the period of his dissolution drew near, it was manifest that his spirit continued to enjoy a refreshing stream of divine consolation, but owing to great exhaustion and feebleness of articulation, but little could be gathered, except the frequent naming of his Maker, and a few detached sentences, such as "How good;" "How comfortable;" "How sweet;" "His glorious good presence;" "I love my friends," &c.

On the 16th of the Fifth month he departed this life, in the 78th year of his age, having been a minister about fifty years. His close was calm and peaceful. His last words were, "Peace, peace."

A concern had rested for years on his mind, to have his remains enclosed in a coffin of plain and simple appearance, being sensible that upon such occasions there was a growing departure from the simplicity of our forefathers. As the solemn period of his departure appeared to be drawing near, the subject revived with weight, and he solemnly enjoined the faithful performance of his wishes in this respect upon his friends.

On the 19th his remains were interred in Friends' burying ground at Falls, agreeably to his request, attended by a large collection of Friends and others; after which a solemn meeting was held, to the edification of many minds.

A Memorial of Haddonfield Monthly Meeting, New Jersey, concerning ELIZABETH L. REDMAN.

FROM a belief that the recording of the life and death of those who have been as "lights in the world," may have a beneficial effect upon survivors, especially the rising generation, we feel engaged to preserve a Memorial concerning our late beloved friend ELIZABETH L. REDMAN:

She was the daughter of James and Rebecca Hopkins, of Haddonfield, New Jersey, members of our religious Society, and was born the 14th day of the Fifth month, 1785.

From early life this our beloved friend was remarkable for her love of truth; being so conscientious from her childhood, that it has been remarked of her she was never known to tell an untruth.

Possessing an active mind and social disposition, she took much delight in the company

of her friends and associates, and was drawn into gay and fashionable society; and having a fondness for its vanities, she indulged her inclination for gaiety in dress and manners, and seemed rapidly advancing in the broad way which leads from peace, when her Heavenly Father saw meet to arrest her in this dangerous course, by a severe affliction, in the removal by death, of her valued mother, who was a religious woman, and had watched over her offspring with tender solicitude.

This sudden and unexpected event occurred when our beloved friend was about twenty years of age; and it had the effect to change all her views and feelings, as respects this world's enjoyments; raising in her mind desires after more substantial treasure, durable riches and righteousness.

She was now led into retirement and introversion of mind; gradually left her gay associates, and showed a decided preference for the company of religious persons; and by giving diligent heed to the light of Christ in the heart, was brought to see that many things in which she had been gratifying her carnal inclinations, were enticing her from the "narrow path" which alone leads to everlasting life.

Under these convictions of the Holy Spirit, she was induced to surrender to Him, who re-

quired the sacrifice, those things which had been alluring her thoughts and affections from the "one thing needful;" that of taking up the daily cross, denying self, and walking humbly before the Lord. Feeling (as she acknowledged in after life) the force of the divine command, "Put off thy ornaments from thee, that I may know what to do unto thee," she began, by little and little, to part with those superfluities, and to adopt in their stead a plain and sober attire. She was now diligent in the attendance of all our religious meetings, and manifested a deep concern to walk in the footsteps of the flock of the companions of Christ, bearing the cross and despising the shame.

In the year 1807, she was united in marriage to our friend Thomas Redman, of this place. In her domestic department it may be truly said of her, that she obeyed the apostolic injunction, "Be not forgetful to entertain strangers," her doors and heart being ever open to receive such. She often remarked, that to have it in her power to entertain the Lord's messengers, and those who were traveling in the service of Truth, was one of her greatest pleasures.

She was a sincere sympathiser with the afflicted, always ready to relieve suffering humanity when it was in her power; and her

tender regard for the poor, and "him that had none to help him," manifested by personal attentions, and many other benevolent acts, now lives in the recollection of not a few.

The sweetness of her manners and the sincere expression of sympathy, from a heart overflowing with kindness and love, endeared her to all, but especially to such as were in any trouble; for her visits were not superficial, but illustrative of the advice of the apostle, "Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body."

In the year 1815 she was greatly reduced by bodily indisposition, and also passed through much mental conflict, insomuch that self, and every thing that appertained to the creature, were so marred and prostrated, that she could say from experience with the apostle, "In me, that is in my flesh, dwelleth no good thing."

During this season of darkness and deep proving, she remarked to a friend who was endeavouring to strengthen her faith, I can say with Job, I feel as if I was "a brother to dragons, and a companion to owls." But in all this, the Lord was evidently at work, preparing her for future service in His cause and Church; for as she afterwards related, it was during this

memorable season, she received the divine intimation, that she would have to tell unto others, by way of public testimony, what the Lord had done for her soul, and to praise His holy name. But such was her sense of the responsibility of the calling, and her fear of running without being sent, and thereby becoming a burthen to the "living in Jerusalem," that she shrunk from it, though continuing to walk in great circumspection, until about the year 1831, when she yielded to the requisition, by bowing the knee, and lifting up her voice in solemn supplication in our religious meeting, to the tendering of many minds present; after which she continued to appear, from time to time, in public testimony, and was acknowledged as a minister of the gospel by this monthly meeting in the Ninth month, 1832.

She was firmly attached to the doctrines and testimonies of the gospel, as believed in by our religious Society from the beginning; and whilst she preached Christ crucified without the gates of Jerusalem, as the Saviour and Redeemer, and our Advocate with the Father, she also held up the necessity of submitting to his transforming power and grace in the heart, and of the guidance of his Holy Spirit to lead out of all evil into the blessed Truth, that thereby we may become new creatures; enforcing and

adorning the doctrine she preached, by her own example.

She was often engaged in pleading with the youth, both in and out of meetings, to give up in the morning of life to serve the living God; frequently declaring, "there is no joy to compare with the joy of God's salvation." On one occasion she thus expressed herself: "The beloved youth are often the companions of my thoughts. Oh, the solicitude that I feel for their preservation! The world is alluring, satan deceiving, and unbelief invading them!—potent foes to man's present and everlasting well being! But how cheering amid all these temptations is the promise, 'My grace is sufficient for thee.' I greatly desire that each one of you may take heed to the grace of God that bringeth salvation, and which hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

In the year 1833 she was liberated by her monthly meeting, to attend the Yearly Meeting of Baltimore, and in 1836 that of Virginia. On her return from the latter an incident occurred which we think worthy to be inserted, in order to incite others to faithfulness.

During the night, whilst lodging at the house of a friend in Baltimore, her mind was

introduced into much exercise on account of an individual, whom three years previously, she had observed at an inn a few miles from that city. In the morning she felt that she could not with an easy mind proceed homeward without endeavoring to see him. She mentioned it to her companion, who inquired his name. She replied, "I know not his name, nor his home. I can only say that I saw him not far from this place; but whether he was a traveller, or a resident there, is unknown to me. But I believe if we can see him, we shall find him in affliction." It being thought right to make the effort to discover him, it was mentioned to a Friend, with her description of the appearance of the individual, which was so striking that it was immediately believed to be that of a person well known as a slave dealer noted for great inhumanity. Inquiry was made for the man, and after much search it was ascertained that he resided in that city, near where she was then lodging. She, with her companions, went to see him. He was confined to his chamber by indisposition. She at once recognized him, and, taking a seat beside him, sat for some time in profound stillness. He also sat with his eyes fixed upon her, in apparent amazement. She then addressed him in close but kind language, describing his condition as

being desperate in the extreme; but said she believed the door of mercy was now open for him, if he would submit to the terms of salvation; after which she knelt and supplicated in a remarkable manner, interceding with the Father of Mercies, that, in the day of final retribution, the blood of none might be found upon him unrepented of. He was greatly broken by this appeal to the Throne of Grace, and tears flowed down his face abundantly. She then took kind leave of him, much to the relief of her own mind. He did not recover from this indisposition, but after this interview became greatly humbled and changed.

In 1839 she again attended Baltimore Yearly Meeting, and paid a religious visit to the families of Friends in that city. She was also several times engaged in visiting those within her own and some neighbouring monthly meetings, a service for which she seemed peculiarly fitted, being prepared, through many tribulations, to communicate to such as were in affliction, a word of counsel or encouragement from what she had tasted, and her hands had handled of the word of life.

She attended North Carolina Yearly Meeting in 1842. Some time after that period, a beloved and interesting daughter, who had long

been afflicted and much confined at home with paralytic affection, was removed by death.

In the Spring of 1846, she attended New York Yearly Meeting, visiting also the almshouses and prisons of that city. Being a woman of fervent piety, and having a sense of the exceeding sinfulness of sin, she was often led to visit the abodes of human wretchedness; and as she depended on Him who called her to the work, her labours on these occasions were not wholly lost.

In the fall of this year her husband deceased, after a few weeks illness; and one month after his removal she was called on to part with a very hopeful son, who died almost instantaneously with a disease of the heart.

About this time our beloved friend experienced much bodily suffering, and her health was such, that for several years she was mostly confined to the house: it was her lot also to endure a large portion of affliction from various causes. In alluding to some of those close trials she thus expressed herself: "What a favour it is, when we can see an overruling Providence in such dispensations as are permitted to come upon us, and to feel that it is in order to purify and make us fit for the Kingdom of Heaven. Oh! I find it a great thing to become fully prepared for that abode, where

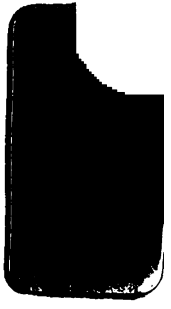
nothing that is impure or unholy can ever enter."

For some time before her death she did not go far from home, but was very diligent in attending meetings, and also the houses of mourning on account of death, and at the time of burials; often on these occasions lifting up her voice of warning to such as were assembled.

The last year of her life her health was much improved; but on the 14th of Tenth month last she was taken ill with a bilious affection, succeeded by slight paralysis.

Just before her illness, in conversation with her sister, she said, "I have had a large portion of suffering in this world, and also many blessings to be thankful for. I have partaken of bitter cups, but all my trials will end with my life." And during her sickness, which was of ten days' continuance, she seemed to have little to do but await her final change. At one time she said, "I am unaware of the issue of the disorder, but whether I live or die all will be well." At another, "What a sweet peaceful calm I feel! Oh! how peaceful!"—Some time after, on being asked if she suffered pain, she replied, "Yes, great pain;" but added, with a sweet smile, "It is nothing but the poor body that suffers. Oh, I feel so peaceful; the prospect brightens the nearer I approach

my everlasting home; what a favour! what a favour!" And again, "The everlasting arm is underneath." The last words she distinctly uttered were, "Praise the Lord." She then sank into a state of apparent unconsciousness, and quietly breathed her last, the 24th day of the Tenth month, 1852, in the sixty-eighth year of her age. The end of the upright is peace.



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